

Domestic Missions
OF THE
Protestant Episcopal Church.

JANUARY, 1871.



ST. PAUL'S, FAIRFIELD.

A MAINE MISSION—AROOSTOOK.

SHORTLY after his consecration to the Episcopate of Maine, Bishop Neely travelled through the extreme northern part of his diocese, and was satisfied that this section offered a more than usually promising field for the missionary work of the Church. This was in the summer of 1867. In the spring of 1868, at his request, I undertook the work of organizing a Mission in the northern part of Aroostook County. I found the people very generally favorably disposed towards our Church. Steps were immediately taken for the erection of a small church at each of the two points selected as centres of work, Fort Fairfield, and Ashland, 37 miles apart.

May 1st, 1869, Emmanuel Mission, Ashland, and St. Paul's Mission,

Fort Fairfield, were regularly organized, in accordance with the rules adopted by the Diocesan Convention of 1868. Christmas, 1869, saw the church at Fort Fairfield so nearly completed that we occupied it for worship. The parish records of the two Missions show the following statistics: 221 baptisms; 62 confirmations; 11 burials; and 3 marriages.

Besides the points named, I have visited, as regularly as possible, the following places: Presque Isle and Limestone, each 12 miles from Ft. Fairfield; and occasionally at Caribou, distant 10 miles. Also Masardis and Portage Lake, each 10 miles distant from Ashland; and occasionally at Ox Bow plantation, 20 miles distant.

At all of these places the Church Services have been gladly welcomed; and had I been able to devote more time to them, the result of the work would have been still more favorable than it is.

I have travelled with my horse, in doing this work, about 7000 miles, and held 364 Services. Thus much for the past.

As matters stand at present, we have at Fort Fairfield a pretty and convenient little church; a congregation of regular and devout worshippers, averaging about 70; a most interesting Sunday School, numbering 69, with an average attendance of 50; and 43 communicants.

At Ashland, a church is so nearly completed, that we shall probably soon occupy it. There is a regular congregation of about 50, and 7 communicants.

As to the future, I feel safe in predicting that, if the necessary men and means could be obtained to prosecute this work for a few years, till it would become self sustaining, there is no field in this country that would return a richer harvest.

After this account I hardly need say that more help is a necessity, if we are to carry on the work successfully. Shall not this rich field, which in the Providence of God has been opened to the Church, be properly worked? Shall these promising Missions linger along with but scant signs of growth, for lack of pastoral care, which with the present amount of work it is simply impossible they can have?

Either of these Missions, S. Paul's or Emmanuel's, with its other stations, has more work than any man can attend to properly.

But if either one could be supplied, leaving me free to devote my time wholly to the other, it is all that we could expect.

The work has grown to such an extent, and the future prospects are so promising that it claims the serious attention of the Church at large.

Let some earnest Minister volunteer for this work. Let earnest laymen send Bishop Neely the necessary means, and, judging from the past, may I not safely promise that Minister and laymen shall gain a return for their investment of faith and money, which shall amply repay them?

The amount already expended has not been large.

The return certainly has been ample. More could be invested at the same good interest.

We need very much, at this time, a parsonage at Fort Fairfield; next to that of a co-adjutor for the Missionary it is our most pressing want; for it is extremely difficult to obtain suitable board. May I not hope for some contributions to this object?

A few words in regard to the natural resources of this county. They are, without exaggeration, very great. Immense tracts of timber cover land which is the best adapted to agricultural purposes of any in the State, and interspersed with numberless lakes and streams supplying water power to almost any extent. All the elements for a great and thriving business are here.

A railroad is contemplated, and there is no reasonable doubt will soon be built. With this to give producers a ready market, the material prosperity of this section, and its rapid growth in wealth and population, are assured.

This state of affairs renders it still more desirable that the Church should act energetically and at once, to keep the vantage ground we already hold here.

W. H. WASHBURN,
Missionary.

Bishop Neely adds to this:

“Mr. Washburn’s field is not by any means the only one in which the Church has made recent advances in Maine. In the south-western part of the same county, and in each of the other eastern counties new points have been occupied. Missions have been organized and Churches built at Milford, Thomaston and Rockport; a Mission organized, Church lot and parsonage secured, and church partially erected at Winn; a church partly built at Dexter; and Services held with more or less frequency at various other points.

“In the western part of the State less has been attempted in the way of missionary work, partly from lack of means, and partly because there is not the same present opportunity. Two new churches have been erected however in Portland and a flourishing parish organized at Biddeford. The thriving Diocesan schools for girls established at Augusta will be one of our most valuable auxiliaries in the future. There is also an excellent Church school for boys in Portland.

“We have been compelled to ask the aid of our brethren in other Dioceses for the accomplishment of this work, and we shall need their aid for a few years more. But by God’s blessing we are making progress and acquiring influence in the community. The help given us has not been bestowed in vain; and the results already attained justify the declaration that a successful missionary and aggressive work *can be done* in the Far East as well as in the Far West.”

FIVE CHURCHES FOR 2,500 DOLLARS.

IN consequence of large expenditures, required in the rebuilding of Jarvis' Hall and the church at Georgetown, in addition to other and ordinary expenses, my means for the erection of churches and support of missionaries have been exhausted, and, at this writing, I have neither a dollar of debt, nor a dollar of funds, and just at this juncture, there has been an extraordinary turn in the tide of the affairs of this territory. Business in every department has received a fresh impulse by the completion of the two great rail roads connecting Colorado with the East and West. The population is rapidly increasing. There is promise of a large immigration in the spring. There are new settlements in every direction, while old ones are enlarging. The opportunities for the Church are multiplying. Calls for her Services are pressing me on every side. What shall I do? Five churches should be built this season. I guarantee we build these *five churches for twenty-five hundred dollars.*

For every five hundred dollars given to me for this purpose, I promise to complete a church, which shall be free of debt. Are there not many Parishes, who can and will contribute this sum for this purpose? Are there not many persons, to whom God has extended the means, who will use them in building a church for five hundred dollars?

Could I meet the people face to face, no doubt I could get the money. I cannot leave my post to go East on a begging expedition. You would not have me do it. My duty is on the field. Here I shall abide and work and wait; thankful for what has been done,—hopeful for the future.

GEO. M. RANDALL.

*THE STORY OF A WORKINGMAN'S LIFE.**

Missionary spirit and example form two great wants of the Church. Therefore, while we assiduously cultivate zeal, it becomes us to cherish every fair exhibition of its power. And so few, comparatively speaking, are such exhibitions, that a true economy requires us to gather them up wherever found, and seek to make the most of these precious products of Christianity.

The missionary example now brought under consideration, is one of a unique character, and is not indicated by the title of our author, who artlessly puts on a disguise, and conceals himself as a missionary, when he steps forward to tell the story of a *Workingman's Life*. Perhaps, however, as time rolls on and eternity draws near, it will come to appear that missionaries *alone* deserve the title. Yet let us not delay.

The author, Dr. Mason, tells us that his first glimpse of the world was

* *The Story of a Workingman's Life, as related by himself.* By FRANCIS MASON, D.D. New York: Oakley, Mason & Co. 1870. 12mo, pp. 462.

gained through a window with a bar across it, in York, England. He then had no ideas concerning religion or God. His father was a religious man and a shoemaker; who, while he officiated as a preacher among the English Baptists, inclined to teach young children history, rather than religion. Hence his son soon became well versed in the antiquities of the time-honored city in which he dwelt.

As time passed on, Dr. Mason found that he loved his mother intensely and the old Cathedral moderately. He complains that though he lived a dozen years in York within sound of the Minster bells, no one of the Clergy ever attempted to tell him what a Christian was, or suggested that a change was necessary in order that he might become one. He says: "I thought King Edwin needed conversion, because he was a heathen, but that I was born a Christian and needed no conversion." And yet, he says, "tens of thousands of pounds were paid these men for preaching the Gospel."

Among his family friends he fared no better; and, while under the paternal roof he frequently heard his father discussing with co-religionists, "the possibility of salvation to those who were ignorant of the faith of Peaseholme Green," yet he was never once spoken to about his most vital concern. And thus, between church and chapel, he was no better than "a Buddhist," and when he left his father's house he did not enter a single place of worship for the space of two years.

In 1813, he found himself following his father's trade, in the sea-port of Hull. There, one day in a book-stall, he picked up a work on Science, which called into vigorous action all the powers of a strong and penetrating mind. As a result, in three years, while working daily at his bench, he mastered Geometry, Trigonometry, plane and spherical, and Algebra, with their applications to Navigation, Astronomy, Optics and Mechanics. His studies were more than his daily food, and he took no care for the morrow.

In 1818, he landed in America, where, among the workingmen, he took strong ground on questions of humanity and reform, but gave no thought to religion; at last in the course of his wanderings he reached Boston, and finally settled near by, in the town of Randolph. At this place he married; and here, under the influence of personal preaching, his mind was thoroughly aroused to the claims of Christianity. With the honesty and fearlessness that ever marked his course, he made known his convictions, and at once began to prepare himself for the service of God.

From a travelling preacher who visited his town, he learned the Greek alphabet; and the next day started on foot for Boston, where he purchased text books, and in a short time the industrious shoemaker found himself reading with great facility, both Hebrew and Greek. Speedily he entered the Theological seminary at Newton, resolved to be a missionary. His powerful mind enabled him to outstrip all competitors. May

26, 1829, he sailed down Boston Harbor on his way to India. There, among the Karens, he has ever since labored, except during a brief visit to the United States. Among the results of the labors of this devoted man is a translation of the Bible in the Karen tongue, which work he also printed, with the aid of native converts.

His visit to the United States was made for the benefit of his health; which being somewhat improved, on July 2d, 1856, he sailed down Boston harbor again, on his way to India.

We learn something of the strength and of the tenderness also, of this good man's heart, where he says: "I parted with my dear son and daughters in Boston Bay, never to meet again 'till we meet to part no more."

To-day, bowed down by the weight of seventy winters, Dr. Mason, rich in the most varied learning, still stands at his post, endeavouring to teach the simple Karens the Word of Life.

His example is one, of which, had he been reared in our own communion, we should feel justly proud. As it remains, let us not be ashamed to cite it with reference to its general effect. Such examples are precious, and afford encouragement to all who profess and call themselves Christians.

But there is one feature of this case to which it is particularly desirable to call attention. It will be seen that Dr. Mason began to prepare himself for missionary work somewhat later in life than is usual. The circumstance forms an instruction to others who may likewise feel it their duty to give themselves up to missionary work. The fact that men have become "settled in life," is no insuperable difficulty, and should not deter us from a plain duty. This man went from his work-shop, as the chief of the Apostles did from their nets. Early training in the Schools may be recommended, but not always required. There is room in the mission field for all to work, every man in his own order. There are multitudes to-day, all over the land, who might be eminently useful to the cause of God, but who, nevertheless, distrust themselves, and fancying that they are already settled for life, are well nigh ready to give up all hope of future advancement. Let such read the auto-biography of Francis Mason, which forms one of the freshest and most striking of modern missionary records.

New York, Dec. 5, 1870.

B. F. DeCosta.

THE CHINESE IN PORTLAND, OREGON.

BISHOP MORRIS sends us the following Report, addressed to him by one of the teachers in his Chinese School. It is of very great interest, and should engage the attention of the friends of Missions.

MY DEAR BISHOP:—You ask for a Report of the School for China.

men, which we have begun at your request. It has been in operation only for a few months, and, of course, but little can be said of it. The work is new to most of us. We have 50 names on our list of scholars, and about twelve teachers, adults and children.

In teaching the alphabet, and reading and spelling, the children are very useful, and it is a pretty sight to see these little girls and boys endeavoring to impart to these heathen what they have themselves so lately learned. The Chinese are very docile, very respectful, and very grateful. They are constantly moving from place to place, in search of employment, and we find that one of the greatest drawbacks to our work. Almost every night we see some new face, and hear the report "Tom Ling has gone to Salem," or, "Ah Yop" and "Yap Lung" to Victoria. With 50 names on our list, we seldom have more than 25 present.

On Saturday evening, June 5th, (Whitsunday) we began the school with four boys, about 18 to 20 years old. They are all called "boys;" and by most persons "John," or John Chinaman, is the only name used in addressing them. This they do not like, and they sometimes take another *Mellican* name, as "Charley," or "Sam." Very few take the trouble to learn to speak their queer Chinese names. At first they all looked alike to us, with their flat noses, dark skin, shaved heads and long queues. By calling the roll every night, and requiring them to rise when they answer, we are now able to address most of them by the odd monosyllable they say is their name, as, "Yop," "Tac," "Tui," "Tun," or "Bah," "Sing," "Song," etc. This roll-call always amuses them very much; some one says they probably consider our pronunciation "broken China."

In speaking of one another, they generally use some prefix, as "Ah Sing," "Moy Toy," which, we are told, means Mr. Sing, and Boy Toy. Our first scholars were, Ah Loong, Ah Lun, Tom Ling, and Ah Suy. Ah Loong came with his brother, Ah Lun, from Hong-Kong, this summer, and brought a letter from the Colonial Chaplain there to "the Episcopal Clergyman in Portland, Oregon," saying he had been in a Church school there, and hoping he might continue under Christian influence here. We were glad to have them as a beginning for your Church school, and find one of them quite intelligent and the other very anxious to learn, and to understand what we teach them.

It seems necessary at first to have one teacher to two, or at most three scholars. In a short time we hope to classify them, and to use the blackboard; and thus one can teach a larger number. It is very difficult to know when they really understand what we are trying to explain to them. Their constant "yes-ee" often means "no." When they say "yes-ee, me savez," they *seem* to comprehend. "Me no saver," is their ready confession when they do not.

After teaching them to read, write and spell, about an hour, we drill

each one on the words of the LORD's Prayer, and then our leader says, "Now, boys, all stand up, and we will say the LORD's Prayer together."

Their manner is very reverent. Some of them stand with bowed head and devout appearance; I do not know why, for I think they have very little idea what it is they are learning. We then sing a few verses of Bishop Ken's Evening Hymn, some of the pupils trying to join in it. The Hong-Kong boys are both learning it by rote; a few evenings since I found one of them writing it on his slate. He stopped when he had written, "Under Thine own Almighty wings," and said in a very soft voice, "What it means?—don't understand—please tell me!" I told him as well as I could, and illustrated by describing a bird on the nest, and a hen covering her chickens with her wings. He said he knew, and looked as if in part he comprehended the idea. The next week, after he had repeated it to me, I asked *him* what it meant. He replied, "I know," and folding his arms across his breast said, "fold him very close—take very good care." They are a very superstitious people, and greatly afraid of some evil power. Their only idea of worship, we have been told, is to propitiate that evil one.

They show their gratitude by bringing occasional gifts to those who have been kind to them. At their New Year we had offerings of candied fruits and nuts, and a species of narcissus they hold in great reverence. This they cultivated in pretty china bowls, and large dishes filled with white pebbles and water. We see them in all their windows, and in great profusion in their "Joss house." One of our pupils brought his teacher a really beautiful fan, fine embroidery on feathers, and mounted with ivory. She gratified him very much by accepting and using it in school. These fans are in constant use by many of them, even when walking in the street. The gift of \$45 to the Bishop Scott Grammar School, by three Chinese merchants in Portland, shows they are in some degree public spirited.

Our School will grow in numbers to an unlimited extent. As many as we can teach will be glad to come. The effort we are now making is but a drop, as it were, in the ocean. Our streets are filled with them, and as they walk or stand idly about, waiting for some occupation, the question constantly arises, "What can we do with them, or for them?" We ought at once to open a *day* school, and employ some one as teacher. Can you appoint some one to that work? It will be a Foreign Mission in the Home Field.

Respectfully Yours,

G—

NEWS FROM THE FIELD.

THE REV. MR. McElroy, of Santa Clara, California, writes:

"I notice a growing adoption of Church habits at our worship, and a sound Churchly feeling is visibly on the increase. These are with us matters of an importance unusual, perhaps, east of the Rocky Mountains. The disintegration of all social and religious communion scarcely exists to the same corroding influence as it does here. The missionary in all our smaller towns has long to wonder if the people will ever yield to a Churchly mould and character, and when evidences of this yielding are unmistakably apparent, he may justly feel hopeful and encouraged. I am happy to be able to report this evidence of progress here.

"There is a better evidence still of Churchly progress, which it is not yet in my power to report—the evidence that GOD'S SPIRIT in His quickening, converting, and reviving power, has been visibly amongst us. The devout manner in which my congregations unite in our Services, and the profound attention paid to the reading of the Lessons and the preaching of the Word, are encouraging and most grateful evidences that GOD'S SPIRIT is with us; but we pant after a season when our communicants will become more alive unto God, and the thoughtless and undevout will pressingly seek admission to the feast of the LORD'S Supper.

"We feel in reference to this matter, that the Popish and other influences have left great obstacles in the way of our purely scriptural and evangelical Church, which can only be removed by patient and persistent labors. So much has been made of the mere forms of religion, that the religion of JESUS itself, the new heart and the right spirit, and the devout life of doing justly, loving mercy and walking humbly with God, has been sadly ignored. Men can here be easily persuaded to outward profession, but when spoken to of the belief in JESUS, with the heart unto righteousness, they stand amazed. The progress of our Church here in California is in consequence slow, but as well as I know, it is everywhere throughout our borders according to truth, and promotive of holiness. I have not yet found any among my people to present for Confirmation, of whom the Bishop could hopefully add, 'and hast given unto them forgiveness of all their sins,' but I hope soon to have such. My additions to the communicants have been from those who had been Confirmed, but who had never before received the Holy Sacrament of the Supper.

"I have other pleasant items to communicate. With the generous assistance of the Clergy and Churches in San Francisco, we have paid the last cent of debt upon our Church. The few and poor people have made a noble effort to pay the debt, and were nobly assisted by the Bishop and brethren in San Francisco."

The Rev. J. R. W. Sellwood of Milwaukeez, Oregon, says:

"The people here are so absorbed in making money, that the most that

I seem able to do, is to hold before them the law of God, that they may not altogether forget it. I distribute among the people tracts whenever I can. Our town being small, and a large proportion of the inhabitants being Spiritualists, my opportunities of doing good have been limited and discouraging; yet there are a few quite desirous of becoming acquainted with our Services, and the more they know the more they are pleased.

"The Oregon and California Railroad Company have established a depot here. They have also erected a large saw-mill here which I trust will bring quite a number of families to reside in this place; as I am told that as soon as the saw-mill commences to work, at least one hundred men will be employed.

"A railroad illustrates fully what may be done by human energy, skill and perseverance, in overcoming natural difficulties, 'in making the crooked straight, and the rough places plain,' and it reads out a lesson in our missionary work, which the Church and all her Ministers and members would do well to ponder and imitate."

The Rev. Mr. Edwards reports from Pueblo, Colorado:

"For the keeping up of the character of our Church, as awake to its Missionary duties, and for the prosecution of those duties at Cannon City and four or five other places within a circle of fifty miles or so from this place, how plainly is another Missionary needed here! In fact, as Bishop Randall says, Pueblo ought to be the centre of an associate Mission for Southern Colorado.

"As yet, the people here have *only promised* a contribution towards my support. The character of our public Services is continually improving, and growing more Church-like. The interior of our church is being, little by little, made fitter to be used for the worship of The Most High.

"Our Sunday-School is gradually growing. On week days, I continue to teach. 'St. Peter's Institute' has 15 pupils. If I could accommodate boarders, this number would speedily be enlarged. The house of four rooms in which I used to live has been sold; and as I am now living in a smaller one, containing three rooms, I have 'to rent' a school-room, at \$50 a term of eleven weeks."

The Rev. H. C. Shaw writes from Silver Glen, on the Union Pacific Railroad, Nebraska:

"Columbus is a town on the Union Pacific Railroad, about one hundred miles west of Omaha. It was first settled by German Lutherans, and by Mormons of the Josephite sect. The Mormons are all the children of our Mother Church of England, taken from her fold by the Mormon preachers, and brought out into this strange land. They have their own organization and their 'High Priest.' They say that 'when

they cease to hold the Mormon faith, they will cease to believe anything.' Still, more or less of them attend our Services occasionally, and their children form a large part of our Sunday-school, of which they are regular and faithful attendants. I hope that by God's grace much good is being done in this direction.

"Silver Creek is a station twenty miles west of Columbus, on the Union Pacific Railroad. Four years ago this was the hunting ground of the roving Indian bands of the Plains. Two young men of my acquaintance, communicants of the Church, settled here and began to till the wild prairie. They were then the only Churchmen within twenty miles of this point. In the following year I came out to visit them. I found them in a rude cabin built of the prairie sod, on the main Indian trail. The first morning of my visit, as I was reading the Family Prayers set forth by the Church, with my bachelor hosts, I was conscious of some figures entering the door, and a strong impression came over me that they were not angels. When I arose from prayers there stood two giant forms, in savage costume, armed with the quiver, the bow, scalping knife, tomahawk, revolvers, and all the equipage of Indian warfare, gazing in mute astonishment upon me. Then they might be seen by hundreds passing over the spot on which I now write, their ponies laden with buffalo meat and skins. I visited their village eight miles distant, and preached once to the Indian children.

"At that time there were three settlers, within a distance of as many miles; all else was wilderness.

"The first Sunday of my stay here we called in the nearest neighbor. I read the Service and preached. A huntsman, with gun on his shoulder, wandered along during the Service. He was invited to a seat, which he took. With hat upon his head, he sat until our exercises were closed, and then he departed, scarcely speaking a word. I felt quite curious to know what impression was made upon this man, as he evidently had never witnessed the Services of the Church before. Many weeks after my return East I received a letter from one of my young friends, stating that the huntsman said, 'That was the only meeting worth attending, and he wanted a Prayer-Book.' I procured a nice one and sent him as a Christmas present. You will be glad to know that that rude hunter is now one of the Vestrymen of St. Stephen's Church, Silver Creek; that his wife and five children are baptized, that his wife is confirmed, and that they are regular and faithful attendants upon the Services of the parish.

"About twenty families are brought under the influences of our Services in this farming settlement, and more are constantly coming.

"Gardner's Grove, of which I have made a slight note in my report, is also a farming settlement, six miles from Silver Creek. I have visited it frequently, and endeavored as far as I could to draw the people to Silver Creek for worship. I have officiated once at this point, with a good at-

tendance. I also had an appointment there last Sunday, but a very severe storm prevented the people coming out, and the Service was not held. I think of making regular appointments here, and the prospect is that a good station can be built up.

"Grand Island is a flourishing town on the Union Pacific Railroad, fifty miles west of this. There is one family of devout and zealous Churchmen here, and Bishop Clarkson has instructed me to hold Services there occasionally. We have had one Service in a private house, with a good attendance. The Free Masons are erecting a hall, the use of which is promised to us, and I shall then (D. V.) hold regular Services at this place.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE IX.

WE propose to devote the present article to the consideration of a few particulars, by no means professional.

Some of the readers of THE SPIRIT OF MISSIONS have, no doubt, thought the present series of articles out of place in this periodical. We should like to say a word in defence of our purpose. A purely elocutionary treatise would, unquestionably, be too strictly scientific. But the object before us is to secure another and a higher end. It is, if possible, to make the labors of our Missionaries more effective, and less laborious to themselves. It is, as far as may be, to give the Church Service a *voice*. There are "many kind of voices in the world"—we shall aim to secure the best. *Something*, although it may be little, can be done towards accomplishing these results. For instance, we can point out what utterance gives true expression to a passage and what does not;—what represents the Church's meaning and what does not. Again, we can show our hard-worked Missionaries how they can save their strength and prolong their lives by a proper use of their vocal organs. We can assist them in lightening their labors, and adding to their physical comfort. Moreover, by a proper attention directed to the true expression of the language employed, whether in the Prayer Book or in the sermon, the true efficiency of the clerical work, in these respects, is furthered.

Now this we maintain is a purpose, (and we are in possession of too many grateful expressions from those who have received benefit to admit that it is a failure,) which is essentially *missionary* in its character. If the end can in any way be accomplished it is helping our Missionaries and aiding them in the effectiveness of their labors. It is not money, but it is

* Entered, according to Act of Congress, in the year 1870, by REV. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

material aid. And we believe that anything that strengthens the hands of our Missionaries, or renders the Church Service more attractive and more expressive, is one department of labor in the work of Church extension, and may therefore be properly treated of in a Missionary magazine. Thus much by way of apology. We hope it may prove satisfactory, for otherwise we shall give fresh offence by introducing matters still more extraneous by addressing

A FEW WORDS TO THE LAITY.

It has been extremely gratifying to the writer to find, by communications from various quarters, that laymen as well as Clergymen are interested in these important matters of good reading and good speaking. As the critical directions thus far have been, like the canon law of the Church, aimed chiefly at the Clergy, it may not be out of place to acquaint the laity with the part which they may bear in securing the good ends we are aiming at.

If the congregation really desire the best reading and the best speaking which their Rector can give them, let them *listen well*. Poor reading and speaking begets listlessness it is true, and the inattention thus awakened often turns into a fixed habit, but the very best cure for it, the one thing above all others to produce a radical change, is for the people to *listen* to what is read or said. It is simply impossible for one to read well to an inattentive congregation. The reader must feel that the truth he is uttering is like the seed of the parable, falling into "honest and good hearts" or he cannot make the expression what it should be. If he is declaring the soul's interests while those addressed deport themselves as if they had no souls, he is in danger of sinking into despondency at their inappreciation, or of becoming so excited in his effort to arouse them from their stupor, as in either case to destroy the true spirit of the delivery. In the exhortation, for instance, if the reader finds that Mr. Slothful has not fairly finished his nap and is catching the words, more it would seem with his open mouth than his ear; that my Lady Somebody is engaged in envious study of the latest fashions provokingly displayed in the next pew; and that young Mr. Prig, who cannot soil his new light kids by holding a prayer-book, but can notwithstanding attend to that never-completed toilet, the ends of his moustache; and that Miss Pert is prinking at her very pretty ribbons;—if the reader finds that such is the attention with which his words are received he has neither the heart nor the power to read well. And all can see the cause of it.

And on the other hand, if the people by their habit of devout attention convince the Pastor that his words are taking root, it will give a voice to his utterance which nothing else can give as well—a voice which shows the reader himself is tremblingly alive to the responsibility and the powers of the sacred office he is discharging—a voice full of sympathy, full of

earnestness, full of meaning, full of truth. It will cure apathy and dullness completely.

One thought further: we often hear complaints regarding the responsive parts of the Service, and they are justly made. But there is a remedy for this: in the first place give *heart* to the reading, and then let the heart out in full-toned sounds. Especially should this be so in the Psalter, which is full of praise and thanksgiving. If the Rector who is troubled with insufficient responses, will himself read with a loud voice he will find that it will quicken the people to respond in the same way. After a good deal of observation of this matter of audible response, the writer has not been able to find in congregations composed of the same people, Sunday by Sunday, and ministered to by the same Clergyman, any marked variation from this law and its converse: "like Priest, like people." The voice of praise, especially, is contagious, and we shall always be quickened in its expression by hearing it on the ear.

One or two thoughts further: it is well for the laity to abstain from criticism of the elocution of their Pastor, unless they are sure they can help him, and then it should be done, not by talking to others, but by going to the Rector privately. But before undertaking so ungracious an office, the critics should remember that oftentimes the thing most offensive to his eye or ear is owing to constitutional defect, which no amount of criticism can remedy. There is a Clergyman of the Church too much of a man to be in any way affected in manner, who was misjudged in this respect until the person himself found that the truth was caused by an enlarged artery. Critic, "be not hasty to utter anything with thy mouth." And unless there is a very good ear to appreciate sound, and some knowledge of public speaking, and some further knowledge of the art of elocution, so as to suggest a remedy for the defect, the criticisms, however considerably meant and however kindly received, will perplex more than they will help the subject of criticism. It is not unusual to hear a speaker criticised for "dropping his voice" where he keeps it up too high, only softening the force too much; or, that the voice is too low when it is really too high, the defect being with the amount of force. The rising inflection is frequently called the falling, and *vice versa*, &c. One to be really of service as a critic should know precisely what the defect is and the right remedy for it. But knowledge in this direction is very like that possessed by the foreman of the jury who when asked by the judge whether he understood the charge, replied, "Perfectly, the whole of it, except two words—plaintiff and defendant."

THE CHINESE MIND.

LORD Elgin says that the distinguishing characteristic of the Chinese mind is this:—That at all points of the circle described by man's intelligence, it seems occasionally to have caught glimpses of heaven far beyond the range of its ordinary ken and vision. It caught a glimpse of the path which leads to military supremacy when it invented gunpowder some centuries before the discovery was made by any other nation. It caught a glimpse of the path that leads to maritime supremacy when it made, at a period equally remote, the discovery of the mariner's compass. It caught a glimpse of the path which leads to literary supremacy, when, in the tenth century, it invented the printing-press. It has caught, from time to time, glimpses of the beautiful in color and design. But in the hands of the Chinese themselves, the invention of gunpowder has exploded in crackers and harmless fireworks. The mariner's compass has produced nothing better than the coasting junk. The art of printing has stagnated into stereotyped editions of Confucius; and the most cynical representations of the grotesque have been the principal products of Chinese conceptions of the sublime and beautiful.

Still, in view of all these facts, may we not well view the Chinese mind as a fit subject for missionary zeal.

A LAYMAN ABROAD—HOW HE WORKS.

The following extract from an English paper, *The Record*, shows how a Layman can make himself useful when travelling abroad. Mr. Trowbridge, who, it will be remembered took with him the indorsement of the Domestic Committee, has succeeded in creating much interest among influential men in the Mother Church, and especially among the Bishops and Clergy. That much good will be accomplished we cannot doubt. Certainly the English Church should be moved by the present condition of thousands of her hapless children in America. A fresh testimony on this subject will also be found on page 10 of the present number of *THE SPIRIT OF MISSIONS*. *The Record* says:

We are glad to observe that the American Protestant Episcopal Church is taking the initiative in missionary effort among the deluded Mormon devotees and victims in the vast region around the Salt Lake. We gather particulars from a letter addressed by Mr. C. C. Trowbridge to the venerable Bishop M'Ilvaine, who has recently been paying another visit to this country. A missionary Bishop, the Right Rev. D. S. Tuttle, is, it appears, already settled at the Mormon chief city, and he has a diocese of 314,000 square miles. In the face of difficulty and danger he has succeeded in establishing a Church school which has over 200 pupils. The Mission has

recently been visited by twenty clerical and lay delegates from the Board of Missions.

"They were much impressed with the importance of this Mission, situated in the great plains, two thousand five hundred miles back from the Atlantic shore; and they could not but admire and respect the self-sacrificing zeal and courage of the brave Bishop and his little band of fellow-laborers, and the discipline and efficiency in their work everywhere visible. They were startled at learning the following facts, namely:—A majority of the Mormons are poor English people, who have been brought there by the misrepresentations of Mormon emissaries. The number of this class is about fifty thousand, of whom at least fifteen thousand were baptized in the Church of England. In the Bishop's school more than two hundred Mormon children have been pupils, under the faithful instruction of the Church. Out of two hundred and fourteen children in the school on the 11th ultimo (and the number is constantly increasing), more than two-thirds were Mormon children, and of these fully one-half are of English parentage. General dissatisfaction with Mormonism pervades the English people in Utah. About fifty of them have returned to the communion of the Episcopal Church, and others will do so as opportunity offers.

"Bishop Tuttle has commenced a Church edifice, necessarily of a permanent character, which is to cost six thousand pounds; the walls are now ready for the roof, and so they must remain until succor arrives. The Church in America, notwithstanding the incessant demands upon its resources from Japan, China, Africa, Greece, and Hayti, as well as from our own vast continent, which is as yet, all missionary ground, has furnished four thousand pounds. The Bishop has hired three small shops, and converted them into temporary school-rooms; and he desires to supplement these by a stone edifice on the Church grounds at a cost of two thousand pounds. Thus he needs, for both objects, four thousand pounds. That sum will fully complete both.

"The delegates and Mr. Trowbridge justly think that the knowledge of these facts in England will be likely to elicit friendly help from this side of the Atlantic. We are glad to be the medium of publishing the information, and we may add that friendly letters (and some contributions) have been received from the Archbishops of Canterbury and York, and the Bishops of London, Durham, Winchester, and Salisbury. An account has been opened with Messrs. Ransom, Bouverie and Co."

THE EPIPHANY AND ITS CALL FOR CHRISTIAN MUNIFICENCE.

THE life of our LORD is told by antithesis. Scenes of humiliation and splendour gloam and glow around Him from the cradle to the grave, the most striking contrast of all bursting upon the view, when the transfigured tomb yields up its victim that He may ascend to Heaven. The conception of His career, as embodied in the Gospels, is seen to be superhuman, and in studying the record we feel like the Centurion at the Cross, who exclaimed, "Truly, this man was the SON of GOD."

And the varied scenes of His life lose none of their impressiveness when we study them in detail. On the contrary, they grow in importance, and rise more pre-eminent in their power; the historic fact, as striking as it may appear at the outset, steadily growing in grandeur as we develop its figurative meaning and symbolic force. Such is especially the case with that remarkable event connected with the life of our LORD upon which the Church has founded the glowing festival of the Epiphany.

In treating this subject, we have to notice how marked was the embassy of the Eastern Magi to the Babe of Bethlehem. Viewed in all its circumstances and bearings, it appears, to the reflective mind, as one of the most extraordinary events in the historic page. It was something entirely unlike what the most exalted and peculiar genius would have imagined. It was hardly possible as a poetic dream. It was every way an anachronism, a conception not born of the intellect of the age.

From the simple, artless narrative of the Evangelists, we learn, in brief, that certain Wise Men, seeing a hitherto unknown star blazing in the midnight sky, inferred that a King had been born to the Jews; whereupon they travelled to Jerusalem, learned, through the inquiries of the Roman Governor, that the predictions pointed to Bethlehem as the scene of the alleged event, to which place they took their way, and, guided by the constant star, came to the manger where the young Child lay, bearing such gifts as kings might give and royalty receive.

And who were these Wise Men? Some say that they were Kings of the Orient. But if not of royal lineage, they were at least High Priests of science; which, however, they held in humble subordination to whatever they learned of the Revelation of GOD.

The department to which they were devoted was the noblest of all

Their books were the heavens sparkling with patins of gold ; their study the stars, whose holy eyes gleamed then as now with such tenderness adown the Mesopotamian sky.

Equally exalted in religion, no paltry stock or stone was an object of veneration. Theirs was the splendid ritual of the Sun. In imagination they walked hand in hand with Ormuzd and Urania. On the lofty hill-tops they waited and watched, with no canopy above them but the arching sky.

And while gazing upward, a new luminary burst upon their view. This star first excites their wonder and admiration, and finally their faith ; and so strong is the impression, that they turn from their ancient worship to seek a new object of adoration in distant Judea. Coming, therefore, at last to the secluded spot indicated by the flaming sign, what do they behold ? A spectacle such as they might naturally have expected ? An object eminently calculated to impress their barbaric, yet regal, minds ? Nay, it is only a peasant's child, reposing in a manger, his parents having been excluded from the rustic inn.

Now we might reasonably suppose that, on making this discovery, their minds would experience a shock ; and yet there is nothing to indicate that the flow of their enthusiasm was diminished. They are not cast down. They do not realize that they are the victims of an illusion, and return, chagrined, to their native land ; but, confident in the claims of this lowly child, they openly acknowledge His Divinity, and there, in a stable surrounded by none of the deserved insignia of royalty, they humbly bow, and, offering gifts, gold, frankincense and myrrh, adore an incarnate God.

In all this there is embodied a conception far above the thought of that age, one that the sceptic may well ponder, whether he considers the relation an allegory or a fact.

How strong and deep, too, was the Magi's faith ! It takes rank before that of those more ancient worthies, who lived in the world's gray and misty dawn, when men walked with God. The Patriarchs had, at times, the plainest intimations of the Divine will, and listened to JEHOVAH'S very word. But the Eastern Magi were even more teachable than they. With no "Thus saith the LORD" sounding in their ears, on the appearance of a silent star they left their country, to search for CHRIST.

And to this example of lofty faith they added the fruitage of *works*. It was not enough that they brought to Bethlehem hearts glowing with unfeigned adoration of their new-found Lord. Their souls were melted by sympathy and love, offerings precious indeed in the sight of God--and yet they opened their earthly treasures and poured out gifts of barbaric gold, together with rich aromatics of the favored East.

Next to the lesson of a high faith, the story of the Epiphany presses home the duty of *munificence*; for to-day the missionary coffers are as empty as was Joseph's purse on that night in which Christ was manifested to the Gentiles.

It would be as easy a task for God to fill the treasury to-day, as it was of old to supply the wants of Mary's child. All things are His, the gold and the silver, and the cattle on a thousand hills. He is rich in mercy and benevolence, and sympathizes deeply with His struggling Church. No act could be so great as to exhaust the compassion of God. When, in the course of his Continental travels, Milton came to Geneva, and wrote the couplet:

"If Virtue feeble were,
Heaven itself would stoope to her," .

he gave expression to a great and enduring truth, and equally illustrated the Divine benevolence that sent aid to Joseph and Mary, by the same reverent embassy, journeying afar to adore the infant Christ.

Nevertheless, the age of the Magi has passed away, and while faith must now be crowned by noble gifts, every benefaction will of necessity come in the ordinary course. If the Christian constituency were feeble, miraculous supplies would now, as formerly, supplement its strength. *But the people of God are strong.* Abundant means are within the reach of all our hands. While the history of God's dealings in the ages of the past is marshalled to support us in the high trust of the Magi's *faith*, the bounties of His Providence make it practicable to emulate the Magi's *munificence*.

Here, then, we clearly recognize an illustrious example, and learn the missionary import of Epiphany. It is one of those monumental institutions which stand at intervals all along the course of the Christian year, to remind us of the great fact that ours is a missionary religion, and that those who believe are bound by every holy consideration to use their substance, so that others may share in a like precious faith.

The return of this anniversary should carry us back to the humble

Manger at Bethlehem, where, amid the offered incense mingling with the sweet breath of the kine, CHRIST was manifested, through these legates from the East, to all Gentile nations, and where the same nations paid prophetic tribute to their LORD and King; thus anticipating the time when all the people of the earth will come to CHRIST, flying as a cloud, and like doves to their windows. The Epiphany points to new missionary departures. It calls for peerless zeal in all departments of missionary enterprise. It demands new ventures of that heaven-born faith which led the Magi to desert their homes and wander, they knew not where, at the leading of a star. It brings to mind the necessity of princely gifts and munificent endowments on the part of rich men. In fine, it shows from the example of the Magi, who obeyed though they knew not the word of God, what the aim and spirit of *Christian* men should be.

Thus, to the reflective mind it brings a theme of admiration and wonder, and to the narrow and indolent, a powerful and deserved rebuke.

The reproof is something that all should feel. As the ground of their faith, the Magi had only a star; but a more glorious light and more convincing testimony shines upon our day. Remember, therefore, that to whom much has been given of them much will be required.

Let the readers of THE SPIRIT OF MISSIONS, then, work at this Epiphany season as never before, nor suffer the example of the first Gentile worshippers to be presented for their consideration in vain. This is the period of the year most favorable to the increase of missionary funds, the the best time in which to devise liberal and munificent things. Now, if ever, should an effort be made to secure the additional sum needed to carry up the annual contributions for Home work, to the moderate sum fixed by the Committee, at *one hundred and seventy-five thousand dollars*. What do our rich men say?

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from November 1st to December 1st, 1870, inclusive:

ALABAMA.

Carlouville—St. Paul's.....	5 00	
Portland—St Mary's.....	5 00	10 00

ALBANY.

Albany—St. Paul's S. S., for Rev. J. J. Enmegahbowh....	35 40	
Cohoes—M. A.....	1 00	
Rensselaerville—Trinity.....	4 19	40 59

CONNECTICUT.

Bridgeport—St. Paul's, a Com- municant.....	10 00
Cheshire—St. Peter's, of which for Santee, \$17.....	24 38
Hartford—Good Shepherd, a member for the In- dians.....	20 00
Hebron—St. Peter's, for Santee, \$13.03.....	24 58

<i>Milford</i> —St. Peter's.....	18	03	
<i>New Haven</i> —St. John's.....	15	73	
<i>Norwalk</i> —St. Paul's.....	100	00	
<i>New Milford</i> —St. John's, a member.....	100	00	
<i>Nichol's Farms</i> —Trinity, for Bp. Clarkson.....	4	00	
<i>Old Saybrook</i> —D. C. Spencer, Esq., of which for Bp. Clarkson to aid in rebuilding a Chapel at Elk Point, \$125; for Bishop Whipple, \$100; for Rev. S. D. Hinman, \$100.....	325	00	
<i>Wallingford</i> —St. Paul's, through Mrs. Helen F. Kirtland for Rev. R. F. Clute.....	20	00	
<i>Waterbury</i> —St. John's, of which for Scholarships at Salt Lake, \$20.....	80	00	
<i>Westville</i> —A. J., of which for Santee, \$5; for Rev. Mr. Clute, \$5.....	15	00	756 72
DELAWARE.			
<i>Laurel</i> —St. Philip's.....	1	25	
<i>Newcastle</i> —Immanuel.....	22	72	
“ H. J. T.....	5	00	28 97
GEORGIA.			
<i>Rome</i> —Mrs. V. H., for Indians....	1	00	1 00
IDAHO.			
<i>Silver City</i>	14	75	14 75
ILLINOIS.			
<i>Clyde</i> —A few little girls, for Santee.....	1	50	
<i>Kankakee</i> —St. Anne's.....	1	00	
<i>Manhattan</i> —St. Paul's.....	10	00	12 50
INDIANA.			
<i>Kentland</i> —St. Peters.....	1	60	1 60
IOWA.			
<i>Clinton</i> —Christ.....	6	00	
<i>Mt. Pleasant</i> —St. Michael's.....	4	45	10 45
KENTUCKY.			
<i>Bowling Green</i> —Christ.....	8	75	
<i>Georgetown</i> —Holy Trinity.....	9	65	18 40
LONG ISLAND.			
<i>Brooklyn</i> —St. Peter's, of which for Bishop Clarkson, \$115.57; Rev. J. S. Atwell, \$10.....	125	57	
“ Mrs. Addison Blake & daughters, toward support of Missionary.....	75	00	
<i>Huntington</i> —A. E. S., for Rev. J. H. George.....	10	00	
<i>Jamaica</i> —C. K., of which for Santee, \$4.....	8	00	
<i>Manhasset</i> —Mrs. Wm. Hewlett....	8	50	227 07
MAINE.			
<i>Gardiner</i> —Christ, Advent.....	64	86	64 86
MARYLAND.			
<i>Annapolis</i> —St. Ann's.....	87	19	87 19
MASSACHUSETTS.			
<i>Boston</i> —Trinity, a member.....	5	00	
“ Our Saviour.....	50	40	
<i>Charlestown</i> —A friend of Mission.....	50	00	
<i>Lowell</i> —St. Anne's, Advent.....	111	65	
<i>Northampton</i> —St. John's.....	2	00	
<i>Quincy</i> —Christ, “C.”.....	1	00	
<i>Taunton</i> —Mrs. S. L. Crocker.....	50	00	370 05

MICHIGAN.			
<i>Detroit</i> —Anon.....	5	00	
<i>Lansing</i> —St. Paul's, Advent.....	10	00	
<i>Midland City</i> —St. John's S. S., for Bp. Tuttle....	3	23	
<i>Pontiac</i> —Zion, Advent.....	16	00	34 23
MINNESOTA.			
<i>Austin</i> —Christ.....	6	00	
MISSOURI.			
<i>Chillicothe</i> —Grace.....	4	05	
<i>Sedalia</i> —Calvary.....	2	50	
<i>St. Louis</i> —Christ, a member.....	50	00	56 55
NEBRASKA.			
<i>Omaha</i> —Trinity.....	25	00	35 00
NEW JERSEY.			
<i>Haddonfield</i> —Grace S. S., for Rev. S. D. Hinman....	11	00	
<i>Roselle</i> —St. Luke's.....	8	60	19 60
NEW YORK.			
<i>Edgewater</i> —St. Paul's, for Nashotah.....	6	73	
<i>Garrison's</i> —St. Philip's.....	15	18	
<i>Newburgh</i> —St. George's, for Santee.....	3	50	
<i>New York</i> —Grace, W. Bend.....	150	00	
“ Grace Chapel, Miss C. St. Ann's, a member..	5	00	
“ St. James', for Rev. J. J. Enmegahbowh	104	27	
“ St. George's Chapel..	15	00	
“ St. Mark's, for Bp. Clarkson.....	60	00	
“ St. Philip's, A. & M. for Rev. J. C. Fitnam.....	2	00	
“ Trinity, D. A. Cushman, payment of pledge.....	75	00	
“ A friend, for the Indians.....	100	00	
“ D. H., of which for Rev. W. H. Washburn, \$25.....	50	00	
“ Good Shepherd, A. J. H., for Santee.....	5	00	
“ R. V. B. Missy's box..	1	75	
“ Mr Boardman Wright for Rev. J. J. Enmegahbowh.....	5	00	
“ J. L., of which for Bp. Whipple, \$5.....	10	00	
“ St. Andrew's (Harlem), of which for Rev. J. J. Enmegahbowh, \$58.12.....	158	12	770 54
OHIO.			
<i>Mansfield</i> —Grace, of which for Bp. Randall, \$10.....	20	00	
<i>Oberlin</i> —Christ, of which for Santee, \$20.....	23	25	43 25
PENNSYLVANIA.			
<i>Concord</i> —St. John's.....	4	66	
<i>Danville</i> —Christ, through Mrs. L., for Bp. Tuttle.....	15	00	
<i>Frankford</i> —St. Mark's, for Western Missions.....	226	00	
<i>Germantown</i> —St. Luke's, for Rev. J. C. Fitnam....	10	00	
<i>Harrisburgh</i> —A thank off'g, for building hospital, Central City, Col.	5	00	
<i>Lower Dublin</i> —All Saints', of which for Bishop Morris from the Parish School, \$33.80; for Santee, from C. R. K., \$5.....	58	80	

Lower Providence—St. James'....	2 00	
Philadelphia—Ascension, of wh'h for Bp. Tuttle, \$10.....	34 00	
“ Rev. A. F.....	5 00	
White Haven—St. Paul's.....	1 65	362 11

PITTSBURGH.

Pittsburgh—Rev. and Mrs. W. H. Roberts.....	10 00	10 00
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RHODE ISLAND.

Providence—Grace, a member, for Rev. S. D. Hinman.....	50 00	
Warwick Neck—M. P. A.....	50	50 50

SOUTH CAROLINA.

Edgefield—Mites from Children...	50	50
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TENNESSEE.

Memphis—St. Saviour Chapel.....	2 05	2 05
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VERMONT.

St. Albans—St. Luke's.....	28 38	28 38
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VIRGINIA.

Chula—Miss L. T. B., for Bp. Whipple.....	5 00	
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Madison Co.—Stewart and Mary L. Conway.....	3 42	8 42
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WESTERN NEW YORK.

Brockport—D. H.....	2 50	2 50
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WISCONSIN.

Milwaukee—St. James'.....	15 76	
Racine—D. M., Jr., for Bp. Tuttle.	5 00	20 76

YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	723 80	
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MITE CHESTS.

Receipts for the month.....	73 65	
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ARMY DEPARTMENT.

Receipts for the month.....	59 10	
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MISCELLANEOUS.

Government Appropriation for the Oneida Mission.....	1800 00	
Sales of Pioneer Church.....	30 00	
$\frac{1}{2}$ Communion Alms, at meeting of the Board of Missions, Church Holy Saviour.....	32 51	
Cash.....	1 00	1863 51

Received for General Purposes..... \$4,481 46

Received for Special Purposes..... 1,173 14

Total Receipts for the month..... \$5,654 60

Amount previously acknowledged..... 3,066 66

Total Receipts since October 1st, 1870..... \$8,721 26

The undersigned gratefully acknowledges the following additional contributions to the uses of Church Extension and Education in the Diocese of Florida, received, through the Agent of Diocese, Rev. J. A. Harrold, viz.:

St. Mary's Hall, Chapel of Holy Innocents, \$40; St. Paul's, Chestnut Hill, Pa., \$78; St. Luke's, Germantown, Pa., \$105; Christ Church, Germantown, Pa., \$11; St. John's, Stamford, Ct., \$40; Zion's Ch., Wappinger's Falls, Sunday-School, \$7.30; Mr. S. Richmore, N. Y., \$10; Miss Barr, N. Y., \$5; Mrs. S. S. Fitch, N. Y., \$5; Fred. Hubbard, N. Y., \$25; G. T. Sistare, N. Y., \$10; J. S. Purdon, \$5; Jno. Hastings, \$3; Miss Mary Jones, \$10; Miss Murry, \$7; Trinity Church, N. Y., \$41; Mrs. Hill, 50 cts.; Mr. Huntington, \$5; A. T. Sackett, \$5; C. H. Contort, \$25; G. T. Sistare, \$30; G. F. Adece, \$20; Henry Miller, \$5; Mr. Sands, \$3; Jno. Hastings, \$5; Grace Ch., Utica, N. Y., \$70.04; Trinity Ch., Utica, N. Y., \$37; Trinity Chapel, N. Y., \$52.12; St. Paul's, Syracuse, N. Y., \$38.91; St. James', Syracuse, N. Y., \$11.31; A. P. Rodgers, N. Y., \$5; C. Livingston, N. Y., \$10; Mrs. D. H. Wheeler, \$20; Mrs. Conly, \$10; Stewart Brown, \$25; D. A. Cushman, \$10; J. J. Weeks, N. Y., \$50; Wm. Niblo, N. Y., \$50; H. Bedell, \$25; Cash, \$10; St. Paul's, N. Y., \$127.10; St. Paul's, Syracuse (additional), \$33.50; St. John's, N. Y., \$174.50; Mr. Fitch, N. Y., \$25; St. Mark's, Brooklyn, N. Y., \$72.16; D. Dodd, N. J., \$10; J. M. Queenly, N. J., \$10; C. F. Blake, N. Y., \$20; Geo. H., Merritt, N. Y., \$50; Jno Caswell, N. Y., \$100; Geo. A. Jarvis, N. Y., \$100; Wm. H. Aspinwall, N. Y., \$100; C. L. Spencer, N. Y., \$200; H. H. Houston, Pa., \$100; Cash, Pa., \$100; R. P. Parrot, N. Y., \$300; Mrs. H. C. Aldrich, N. Y., \$200; J. H. S., N. Y., Railroad Bonds, \$1000; Christ Church, Springfield, Mass., \$77.50; Church of Messiah, Boston, \$76 60; G. C. Shattuck, \$100; S. F. Jarvis, Ct., \$10; St. Paul's, Norwalk, Ct., \$50; Heavenly Rest, N. Y., \$25.

JNO. F. YOUNG,
Bishop of Florida.

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }
April, 1870.

Foreign Missions OF THE Protestant Episcopal Church.

JANUARY, 1871.

EPIPHANY APPEAL.

To the Bishops, other Clergy, and Laity of the Protestant Episcopal Church :

FATHERS AND BRETHREN :

THE significant fact, to which our Church calls our thoughts at this season, that God was prompt to call representatives of the Gentiles from the far East to pay homage to His SON while yet but an infant of days, presses upon our mind the truth that God has designs of mercy for the heathen.

The Foreign Committee of the Board of Missions gladly seize the hand which the Church thus stretches out in the arrangement of the ecclesiastical year, to their work, and in making their Annual Epiphany Appeal, would call themselves and their brethren to a *world-wide* compassion.

ACKNOWLEDGMENTS.

The Committee desire to express their grateful acknowledgments of the continued and liberal support which has been extended to their work by many of the Rectors and congregations of the Church. They pray that this interest will be permitted in no wise to abate, but that it may steadily increase. Our missionaries, diligently laboring in their far distant fields, have no source to which to look for the supply of their wants but the treasury of the Committee. New fields for work are constantly opened by the providence of God, and the success which has been vouchsafed to the labors of our Missionaries in the old fields, constantly invites to a larger scale of effort.

There is the greatest need, therefore, that the offerings of CHRIST's people shall be constant, and that they shall, if possible, steadily increase.

The Committee regrets to say that, instead of this, the fluctuations in receipts from year to year are so great and so incapable of being foreseen that their embarrassment in conducting the work has often been exceedingly great, and notwithstanding most liberal advances have been made by the Treasurer in order to shield the Missionaries, remittances to them have, of necessity, sometimes been so delayed as to cause them much anxiety and suffering.

The following table shows how little the Committee can judge one year what its receipts will be the next. Yet, of course, the Committee must lay out its work and enter into obligations with its Missionaries a year in advance.

Receipts 1866.....	\$71,626 56
“ 1867.....	81,352 48
“ 1868.....	63,309 40
“ 1869.....	88,341 91
“ 1870.....	80,668 58

The treasury is now overdrawn about \$28,000, and unless the Church comes generously to the help of the work, great embarrassment must ensue.

A WORD TO NON-CONTRIBUTORS.

That the spirit of the world should be friendly to their work, the Foreign Committee do not expect. But they stand amazed before the fact that there are many of CHRIST's disciples who are rejoicing in the precious temporal and spiritual blessings of His redeeming work, who never give a place in their hearts to the vast multitude of their fellow-men who have never heard of a Redeemer, nor make any effort to lead them to give glory to His name. The Committee grieve to know that some even indulge in language which, though it is not so intended, sadly embarrasses the blessed work.

This want of interest arises mostly, it is believed, from the pressure upon Rectors, the appointed instructors of the people, of manifold calls, which has prevented a careful consideration of the character and claims of the Foreign Missionary work, and its regular presentation to the people.

The Committee are convinced that the first need of the work is a patient and attentive hearing.

They submit to their brethren that to this it has a right.

As the representatives of sometimes forgotten brethren, if in no other capacity, the Foreign Committee boldly plead, assured that if the Clergy and people of our Church at large will but consider the faith and zeal and labor of love of their Missionaries, they will want in the future neither sympathy nor liberal support.

THE FIELD.

There are *over eight hundred millions* of human beings who have never heard of the grace of our LORD JESUS CHRIST, nor given glory to the FATHER, the SON, and the HOLY GHOST.

They are our brethren. They are men for whom CHRIST died. They are among the "all men" whom GOD will have saved and come to the knowledge of the truth. The Church is the bride of Him whose gaze was fastened by a much smaller multitude, and who was moved with compassion for them because they fainted, and were as sheep having no shepherd. Has she no pity for this countless array?

But, perhaps, the very immensity of the numbers rather palsies effort than stirs it up. Does it palsy the hand of Him of whom it is written, "He shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for His law"? Did the immensity of the work stagger the energies of the little company who first heard the command, "Go ye into all the world and preach the Gospel to every creature"?

The work of the Church then, though boundless, was entirely practicable. It is entirely practicable now. We are called upon to assail heathenism, as they were called to assail it "*as we have opportunity, and in detail.*"

Asking attention to a sketch of the Foreign work which is appended, the Committee present it to their brethren as

A WORK WHICH STANDS BEFORE THE CHURCH ABUNDANTLY ACCREDITED AND RECOMMENDED.

The saintly Hoffman spent years in the foreign field, and laid down his life there. His last words were, "Don't grow weary; remember who has promised, 'Lo, I am with you always.' Let not the Church go back, but rather increase her efforts more and more."

The celebrated Dr. Livingstone pays the following tribute to Missions on the coast of Africa:

"We were very much gratified by the evidences of success which

came under our own personal observation. The crowds of well-dressed, devout, and intelligent-looking worshippers, formed a wonderful contrast to the same people still in the heathen state.

"It is particularly pleasing to see the zeal of our American brethren. The Americans make capital missionaries, and it is only a bare act of justice to say that their labors and their success are above all praise."

The work in China has so far commanded the confidence of those who, from being on the spot are best qualified to judge, that Bishop Williams reported (1868) regarding one of the stations, that it was supported entirely by money given by an officer in command of one of the men-of-war belonging to the China squadron, and that a donation had been made for the purpose by another naval officer.

Of the work which they have in hand, the Foreign Committee court examination. They are sure that its greatest enemy is indifference to it, and ignorance of it, not candid inquiry.

They urge that every Clergyman of the Church owes it to his brethren in the foreign field and to the great commission of the Master, to inform himself regarding this work.

They ask that each Rector will present the facts of the work to his congregation. The Secretary and General Agent will spare no effort to supply the Clergy with information upon application to him, and will be glad of opportunities of presenting the cause himself.

The Committee insist that no congregation are properly instructed in the large charity of CHRIST who do not have the wants of their countless heathen fellow-men laid upon their consciences and hearts, and they ask from every congregation in the land, small and great, at least one collection in the year as the acting out with the hand, the prayer which is so often on our lips "Thy Kingdom Come."

They invoke from the Clergy and people their coöperation in the distribution of the Family Missionary Boxes, which will be furnished gratuitously to those who will use them, on application to the undersigned.

They most earnestly commend the Missionary newspapers and periodicals of the Church to Clergy and people; a little effort will secure a far wider circulation of the Missionary news of the Church and make the papers self-supporting.*

* These periodicals are—

1st. "The Spirit of Missions" which is too well-known to need description. Terms \$1,50 per annum in advance. To Clergy and Theological Students \$1.

The Foreign Committee regrets to state that the Rev. S. D. Denison, D.D., after twenty years connection with the Foreign Missionary work, has been compelled by the state of his health, to resign the office of Secretary and General Agent. The work will still enjoy, however, the benefit of his counsel and long experience in its affairs.

On behalf of the Foreign Committee,

WILLIAM H. HARE,

Secretary and General Agent.

19 BIBLE HOUSE, NEW YORK, *January, 1870.*

Copies of this paper for distribution may be had on application to the Secretary.

Remittances to be made to JAS. S. ASPINWALL, Treasurer, 86 William street, New York.

OUR FIELD.

Our Church has had in hand for many years an effort to increase among the members of the Greek Church a knowledge of the pure word of God, and for a few years past, she has carried on a mission among the people of Hayti. Both enterprises have been rewarded by fair results.

Her work among *the heathen* lies in the west coast of Africa, in China, and in Japan.

AFRICA.

The central point of our Missionary work in Africa, is Cape Palmas, a point on the Liberian coast. Within a radius of 50 miles of this point, there is a *native* population of many *thousands*; and hundreds of thousands of *natives* between the Liberian coast and a line drawn parallel to it, one hundred miles interior. The most inviting openings for the work of the Church are constantly presenting themselves among these benighted heathen, and among outlying tribes in almost every direction.

Effort here brings encouraging returns.

Two years ago, Rev. Mr. Auer wrote regarding one of the native sta-

2nd. "Home and Abroad" a monthly paper of the same general character as the preceding, but in newspaper form and more popular in its style. Terms 100 copies at \$10 per annum. Less than 10 copies 25 cents each.

3rd. "The Carrier Dove" a beautifully illustrated and interesting monthly newspaper for the young. Terms for copies addressed singly, 25 cents per annum. For eight copies to one address, \$1, and in the same proportion for larger numbers.

tions, "Thirty years ago Bishop Payne landed in Africa for the first time. Then this place (Cavalla Station) was bush, where the people said devils lived; and now it looks like a garden. There is a substantial church, two large school houses, with nearly one hundred scholars, and one Mission House, the Bishop's residence, all surrounded by palm trees and flowers. Then there were over twenty devil-priests in town; now they have one, and he is little respected, while here are Christians who rejoice in the LORD of their salvation; and the voice of prayer and praise is heard morning and evening."

Every effort is made to press on the work. Besides the constant preaching of the Gospel, efforts are made to introduce mechanical and other civilizing arts. The last letter from Mr. Auer asked, whether money could not be had to send four young men to Germany or this country to learn book-binding, printing, shoe-making, etc., that their own people might in turn learn these useful trades from them.

There is a system of Street-schools intended to reach the multitude of children in the native villages, who are not sufficiently clad to attend the other schools. Small school-houses also are put up in the towns, costing only \$50 each, but accommodating fifty scholars, and arranged with diminutive vestry rooms and chancels so that they serve both as churches and schools. There is also a school of higher grade at Cavalla called the Hoffman Institute, for training a native Ministry. Six of the students are now candidates for the Sacred Ministry.

AN IMPORTANT TRIBUTARY WORK.

We have also an important work tributary to the heathen work going on among the colonists in the Republic of Liberia, and the natives recaptured from the slave-dealers, who are incorporated with them. The colonists were originally chiefly slaves in this country or elsewhere. Ignorant, poor and unaccustomed to care for themselves, they were landed upon a coast which lay buried in the darkest night of heathenism. The institutions of religion among them are steadily advancing in strength and efficiency, but still need, of course, a great deal of our fostering care. If carried on with zeal and firmly established, they will prove in the future as they have in the past a most important foot-hold for the Church in carrying on her work of evangelization among the heathen population outside.

CHINA.

The work in China is carried on in the great sea port city of Shanghai and its neighborhood, and in three cities in the interior, viz. : Peking, Wuchang and Hankow. At Hankow, we have a flourishing Day-School, and a Chapel in a good position. Six adults and two infants were Baptised during the year, and five adults Confirmed.

At Wuchang an associate Mission has been begun for the preaching of the Gospel in the city, for a base of operations in the neighboring town, and for the establishment of Schools for preparing young men to be Ministers, Catechists and teachers. The opening of the Boarding-School has, alas, been postponed for want of funds.

At Shanghai, there is a church under the special charge of our native Presbyter, the Rev. Wong Chai. He performs all the offices there, having two regular Services on Sunday, with a monthly Communion, besides several other Services during the week.

There is also a Mission Chapel about a mile and a-half outside the walls of the city under the care of the Rev. Mr. Nelson. There are two stations still further from the city, each under the care of a native candidate for Holy Orders. The inhabitants are reported as taking fast hold of instruction, and quite a little band of them have been admitted to the Church.

This more strictly religious work in Shanghai is supplemented by a number of schools in which about 200 boys and girls are enrolled; and by a hospital and dispensary, where the sick poor are administered to both in body and soul.

The remaining seat of missionary work in China is Peking.

The missionary, the Rev. Mr. Schereschewsky, bought, two or three years ago, a heathen temple in the city, which has been changed into a Christian church, and in which he now preaches the Gospel of CHRIST. He is also engaged in the translation of the Holy Scriptures into the Mandarin tongue. The late Hon. Mr. Burlingame bore the highest testimony to his scholarship, and his increasing influence for good among the people. His work in translating the Scriptures has approved itself so highly to the authorities of the American Bible Society that they pay his salary.

Regarding all this work, the Bishop says: "With the exception of the boarding-schools, it is in a more satisfactory condition than at any previous time. We have a larger number of stations; a more efficient

force; report a greater number of Baptisms (70), and Confirmations (48), and in almost every respect are better able to carry on our work than ever before.

The work in Japan has as yet been hardly begun. Bishop Williams thinks the field there full of promise, although many obstacles have to be encountered. He resides there when not visiting the mission in China, ready to take advantage of any opening, and pleads that a Missionary and Missionary physician may be sent to him without delay.

A GENTLE REMINDER.

Those who have received Family Missionary Boxes will please remember that Christmas was the time to open their boxes and forward the contents.

We are in great need of money and are waiting with great anxiety to hear from *all* our friends. Nor forget, dear helpers, when you have opened your boxes to fasten them up again and begin afresh.?

Every one has been pleased with the boxes, we are sure, who has used them; and patient continuance in well-doing is most necessary to our work.

FAMILY MISSIONARY BOXES.

BOXES of a light material and tasteful appearance, with appropriate texts of Scripture, are now issued by the Foreign Committee, agreeably to the plan inaugurated by them some years ago. They are intended both for the adults and young children of the family, enabling all, each in his measure, to contribute to the spread of the Gospel among the heathen. It is earnestly hoped that no family in the Church will be long without this little Treasury, sacred in its uses and fruits to the promotion of the Redeemer's glory, and the salvation of mankind.

The boxes will be offered gratuitously to all who will contribute.

A single box will be sent by mail, and packages by express, free of charge, to all applicants. When ordered in large numbers, it is to be understood that it is done with the approval of the Rector, before distribution.

1. Every box will be numbered and registered at the Office of the Foreign Committee, 19 Bible House, New York.

2. Boxes will be sent to Rectors, who will undertake to distribute them either personally, or by agents appointed by themselves.

3. Each Rector will keep a list of the number of each box delivered by him, with the name of the person holding it, record the amount received from each, and send to this office, at stated times, with his remittances, a list of his members and their contributions.

4. The boxes will be opened on Christmas Day and at Easter in each year. †

Every holder of a box will be regarded as a member of the Foreign Missionary Box Association, and a proper certificate of membership will be sent on receipt of the first contribution.

The boxes are put up in cartons of ten and twenty each, which will be delivered free of expense, by Express, on the receipt of orders sent to this office.

MEMORIAL BOXES, *for contributions in memory of a deceased child or other relative, will be at once prepared, and may be had on application to the Secretary,*

REV. WM. H. HARE,
19 Bible House,
New York.

THE CARRIER DOVE.

*A Monthly Paper for the Young. Eight Copies to one Address, one dollar a year.
A single Copy, twenty-five cents a year.*

BESIDES Letters for the children written by our own Missionaries, the editor aims to give in this paper the most interesting Stories which can be had on Missionary and other Christian topics. Four beautiful Engravings are given in each number.

A gentleman in the West, who devotes time and means in promoting the circulation of a healthy literature among the young, writes: "I am acquainted with nearly all the papers for the young published in this country and in England, but I do not consider any of them equal to 'THE CARRIER DOVE.'" A lady writes: "Send me forty copies of that best of all children's papers, 'THE CARRIER DOVE.'" The editor of the *Guiding Star*, of this city, writes: "'THE CARRIER DOVE' is the most beautiful children's paper I have yet seen." Specimen copies are sent free on application.

Orders should be addressed to the REV. WM. H. HARE, No. 19 Bible House, New York.

EDUCATION IN LIBERIA.

THE *Liberia Register*, September 7th, gives a Statistical Report of the Schools in Mesurado County, with the different sources of their support—the Government of Liberia, the New York Colonization Society, and several Missionary societies in the United States. A letter from

President Royce, written in September last while he was in this country, of a date later than that of the Report, states that the Government schools had been suspended for the want of funds with which to pay the teachers.

Dr. Pinney, Secretary of the New-York State Colonization Society, gives the number of schools supported by that society as 14 instead of 7 as stated by the Register, having 288 pupils.

The schools of our Mission are noticed in the following order.

1. In Monrovia District—teacher, Emma Johnson, pupils, 45.
2. Caldwell District—teacher, Mary Barclay, pupils, 25.
3. Clay Ashland—no returns.
4. Crozierville District—teacher, J. P. Brown, pupils, 35.
5. Boporo District—teacher, J. W. Tucker, Pupils, 20 ; making five schools in Mesurado County, with 125 pupils.

The educating of the colonists in Liberia, would seem to be the legitimate work of colonization societies, and it is a matter for gratulation that the New York State Society has entered on this work. The missionary societies will thus be left to pursue their appropriate work of educating and evangelizing the native populations, something essential to the success of colonization as a Christian institution.

Our interior school at Boporo or Kotokorie in the Condo Country, is for the native children of that region. It is about eighty miles from Monrovia, working on a native population partaking largely of the Mandingo or Mohammedan element. The relations of the Condoes with the Western Mandingoes are intimate, and the influence of their chief extensive, commanding as he does, the road from the interior to the coast. At no point in Liberia is there so free access to the interior as at Monrovia ; hence, our station at Kotokorie is supposed to be important for immediate influence on distant native populations. Openings of like character are rising in other directions as appears from an interesting letter of Mr. Crummell, which will appear in a subsequent number of *THE SPIRIT OF MISSIONS*. These opportunities of direct missionary labor among the heathen of the interior, we have long desired and long prayed for. They should be received as indications of the MASTER's will and of our duty in that interesting part of His Vineyard.

GREECE.

FROM MISS MUIR.

ATHENS, *Sept. 24th, 1870.*

IN a former letter to you I mentioned that during the summer vacations we always have school for such children as would otherwise run wild all day in the streets; and I must say it has been a very pleasant season. Teachers and children coming at seven o'clock in the morning, bringing with them their dinners and begging to be allowed to remain till the evening.

As a reward for good conduct and regular attendance, we gave them a little excursion to the Pieræus; and I have no doubt but it will be an ever remembered event in their lives, as the greater number of them had never before been in a railway car, nor seen the sea; and to find themselves gliding over the water filled them with wonder and delight.

On the 13th inst. we reopened the Schools. It is always very pleasant to see the well known little faces return and file off into higher classes.

On the first day we had a very touching scene. A little girl of not more than six years old stood outside the door sobbing and crying; being asked why she wept, she answered through her tears that her little sister had died during the holidays, and she felt so sad to come alone.

I am very glad to say that we have every prospect of a very full school this year, having already about 300 children, and daily increasing. Also an increase of *Jews* this year.

Our Sunday-School is also well attended. The children of all the advanced classes revise the Scripture lessons of the past week every Sunday morning. Dr. Hill takes charge of the teachers' Bible Class.

The Sunday School is held in Dr. Hill's house.

HAITI.

REV. J. T. HOLLY.

PORT AU PRINCE, *Oct. 1, 1870.*

MY pastoral activity goes on unabated. Since the date of my last Annual Report, May 9th ult., up to the day of the present writing, I have officiated at seven Baptisms, nine marriages, and sixteen funerals. The usual public Services of the Church have been maintained, the sick have been visited, and an active oversight kept over our primary parish school which goes onward with increasing signs of usefulness.

A Society was organized among the female members of my parish in August last, by paying in a certain amount, each one, to form a fund, to be invested in small articles bought at wholesale prices, to be resold at retail prices, in a quiet and unostentatious manner, by each member selling articles at her own home, among her neighbors. One-tenth of the net

proceeds to be given to aid our Missionary work in the mountains. The other nine-tenths to be divided among the members in proportion to their shares in the capital; each one, however, giving a free-will offering from her dividend thus received, as she may feel herself able—the same to be kept in fund to help the poor, the sick and afflicted.

Thus these sisters labor, first, for God, in giving him a tithe of their increase; second, for themselves, in this, that they each receive a dividend out of the remaining nine-tenths of their profits, after the tithe is taken off; and third, for their poor, distressed fellow-creatures who have no capital to invest and no force or faculty to labor—that helpless, pitiable class, in fine, that our Blessed Lord said we shall always have with us.

This is an effort to gradually teach professing Christian men that they ought not by any means to consider themselves absolved from giving a tenth of their increase to the cause of God, under the Gospel, as we all believe that we have not been absolved from consecrating to God one-seventh of our time. And as this seventh of our time is a minimum, to which we ought to add by consecrating a little portion of each of the six working days, so by the free-will offerings out of each individual dividend, we would also teach that the tenth also is but a minimum of what we should offer to God from our increase.

God grant that our feeble undertaking among the feeble sex may be the means of showing to men a more excellent way of maintaining the service of God than the means resorted to on our left hand and on our right. The future stability of our work here depends much on this principle, rightly understood and put in practice.

[Communication.]

THE ANTI-FOREIGN FEELING IN CHINA.

Our readers are familiar with the accounts which have appeared, of the massacre at Tientsin, and other acts of violence towards foreigners on the part of the Chinese; and whatever may be the opinion as to the immediate occasion of these violent proceedings, there is great unanimity in considering the *real cause* to be the intense hostility to foreigners of the official class, the literati, and the gentry generally of China.

The question as to the origin of this intense hostility is a timely and important one, and we propose, as briefly as may be, to give our own views upon the subject—views which are founded upon years of experience in China, and other opportunities of forming a correct judgment.

THE NATIONAL VANITY OF THE CHINESE.

A main cause we believe to be the exceeding national vanity of the Chinese. In this particular they far surpass even the French. If the

latter call France "The Grand Nation," the Chinaman calls himself "The Flower Man" (Hwa Jin). Among men he is the flower. His country he calls "The Flower Kingdom" (Hwa Koke), and he means by it just what we mean when we use the figure, "The Flower of the Family." In the family of nations China is the civilized, the cultured, the refined. The Emperor of China is spoken of as the "Son of Heaven" (Tien ts), which is variously interpreted by foreigners and themselves as "Descendant of Heaven;" "Vicegerent of Heaven;" "Favorite of Heaven;" and the Chinese say that as there is but one natural sun in the heavens, so there can be but one "Son of Heaven" upon earth, and that all kings and princes owe him allegiance.

WHAT IS CLAIMED FOR THE EMPEROR OF CHINA.

There is no earthly potentate except the Pope, for whom so much is claimed as for the Emperor of China, and in some respects the latter assumes loftier claims than the former. The Popes have been willing to admit into their presence the ministers of such governments as would send them, but no ambassador from this country, or any European country, has been permitted to converse with, or even look upon, the "August Son of Heaven." While ambassadors from China have been cordially received by our President, and by the Emperors, Kings and Queens of Europe, the official representatives of the United States and of European powers are denied all access to the Emperor of China, unless they will go down upon their knees and prostrate themselves to the earth nine times, in token that their country is tributary to China, and their Chief ruler a vassal of the Emperor.

With the early embassies from European countries were wisely sent valuable presents to the Emperor of China, and both the government and the people looked upon these presents in the light of a tribute, and on the Chinese boats which conveyed the members of the embassies from the sea coast to Peking, were placed flags on which were the words "Tribute Bearers." That these foreign governments should now not only refuse to give tribute, but should demand that their subjects residing in China should be under foreign and not under Chinese law, is very offensive to Chinese pride.

IGNORANCE OF THE POSITION OF OTHER COUNTRIES.

But let us do these people the justice to say that comparatively few of them know anything about the position and resources of our own country and those of Europe; they do *not* know how greatly they differ from Corea, Thibet, Cochin China, and other countries which from time immemorial have been tributary to China. And it should further be remembered, that the idea of the Chinese that they are *the* civilized people of the world, and outside nations are barbarians, is not of modern origin. It originated at a time when China *was* more civilized than most other

nations, and from that time until quite recently, they have had little or no intercourse with those nations, which, being blessed with Christianity, have outstripped them in civilization. And much of this *recent* intercourse has not been of a kind to make them change an opinion which has been cherished by them for centuries, and to which constant expression is given in their national literature.

THE ENFORCED INTRODUCTION OF OPIUM.

The introduction of opium into China by unprincipled foreign traders, and its enforced admission into the country by the British government, are ever quoted by the Chinese as evidence that foreign nations are not more civilized than China. And while they are particularly severe against England in this matter, they do not exonerate other nations, because other foreigners besides Englishmen, were then and are now engaged in the hurtful traffic, and no foreign nation protested against the enforced admission of the desolating drug. And this brings us to the second great cause of the antipathy of the influential Chinese to foreigners, namely, "The English Opium War," as it is now almost universally styled.

THE ACTION OF THE CHINESE GOVERNMENT.

The Emperor Tae kwang and his advisers, with the utmost sincerity, as all now admit, labored to keep out the "foreign poison" and strictly prohibited its importation, as they had a perfect right to do; and when foreign merchants, encouraged by foreign officials, disregarded this prohibition, the Emperor ordered the prohibited article, then stored at Canton, to be seized and destroyed, which also he had a perfect right to do. But because he did this, the English Government carried on a desolating war along the coast of China, and compelled the Government not only to admit the hurtful drug, but to pay for that which had been destroyed. The memory of this great wrong rankles in the breasts of the influential Chinese, and more than anything else produces hatred and contempt for foreigners.

TESTIMONY OF THE REV. J. R. WOLFE.

The Rev. J. R. Wolfe, a Church of England Missionary of long experience, at Fuchau, China, writes to the Committee of the Church Missionary Society as follows: "There is not a particle of truth, as far as my experience goes, in the statement that the Chinese people are opposed to the propagation of Christianity, or dislike the Missionaries simply because they are such. There is, however, one thing which the Chinese people dislike, and which has tended more than anything else to produce hatred for foreigners, and cause misery and ruin to multitudes of the Chinese people themselves; and that one thing is, the act of the British Government in compelling the Chinese people, at the point of the bayonet, to buy the opium, when they most virtuously and patrioti-

cally protested against it. I have invariably found in my journeys through the country, that this act of the British Government is remembered with deep and lasting hatred by all classes of the people, and is handed down from father to son as one cause why the English should be held in everlasting hatred and contempt."

TESTIMONY OF THE REV. ARTHUR MOULE.

Equally emphatic is the testimony of another influential English Clergyman, the Rev. Arthur Moule, who has labored long at Ningpo. He says: "One is ashamed of one's nationality in China. Foreign nations have brought curses, and not blessings to the land—curses which the prestige of martial prowess, however thoroughly conceded, cannot obliterate. The 'Arrow' wars, and all the miserable opium history, are known but too well to us all; and there are but few of us who have not tasted, at least, a little of the bitterness with which that history has caused religion preached by the fellow countrymen of those who brought the plague, to be received. Mission hospitals, opium refuges, here in Ningpo the expulsion of the hated Taepings, as well as many individual cases of integrity and disinterestedness in foreigners, have done something locally to atone for this evil, and raise the foreign name; but in the national, and especially political feeling, I suppose fear and hatred, hatred and fear, rise and fall continually."

We must reserve to another occasion remarks upon other causes of the Chinese antipathy to foreigners, which causes, though less influential than the two we have named, are yet not unimportant. J. L.

GENERAL MISSIONARY INTELLIGENCE.

MADAGASCAR.

AN INTERVIEW WITH THE PRIME MINISTER.—The Missions of the Church of England in Madagascar, are situated on the sea coast, and two of the Missionaries, representatives of the two great societies at home, have recently visited the Prime Minister to solicit from him encouragement similar to that which he and the other members of the government extend so liberally to the missions of the London Missionary Society situated in the capital, and other places in the interior. One of these missionaries gives, in *Mission Life*, the following account of their interview with him.

"After paying and receiving visits, and seeing the sights out of doors, we prepared for our visit to the Prime Minister. It formed such a characteristic picture, and will give such a good idea of 'High Life in Madagascar,' that I must try to describe it. Contrary to our expectations, we were met at the door by the Prime Minister himself, who has the rather elongated name of Rainilaiarivony. Meeting his visitors in this way is considered a great mark of friendship.

"Rainilaiarivony is about fifty years old, about five feet five inches high, of an olive complexion, and has a full round face which carries a very happy expression. His dark curly hair was nicely arranged, European fashion; his dress consisted of white trousers, white shirt, and white lamba; a large gold watch hung from his neck, and in his hand was a gold snuff-box. Going before us into a large apartment, he took his own seat on an English sofa, whilst we were led to arm-chairs covered with red velvet. In one corner of the room was a French bedstead, having blue, green, and gold hangings and coverings. The other half of the apartment was filled with bags of rice, upon which his aid-de-camps were lolling and his children playing. A number of military officers crowded together about the door-way, some standing, some sitting, some squatting on the floor. A carved balcony ran round the room inside, painted in divers colours, and ornamented with looking-glass mosaic.

"After mutual compliments, and due inquiry from us as to the state of the Queen's health, to whom, through him, we presented a dollar as a sign of friendship, we proceeded to explain the object of our visit, much in this manner—we said, that 'On the coast, many people desire to place themselves under our teaching, but are afraid to do so (since we have no Church to represent us at the capital), fearing they would incur the displeasure of their Queen and Government. It was altogether contrary to our principles, to compel any one to attend public worship; but, we simply begged he would make it known on the coast, that no obstacles stood in the way of the people coming to us, and that they were to be free to go where they pleased.' The Prime Minister faithfully promised to do this. Our interview having lasted about half-an-hour, we departed, hoping much from it. We afterwards paid ceremonial visits to the other heads of Government, and among them to Rainimaharavo, Chief Secretary of State. He was very earnest in his inquiries about Holy Orders in the Church of England."

REMOVAL OF A PERSECUTING GOVERNOR.—Although the Queen and Prime Minister of Madagascar have become Christians, and the persecution of Native Christians is forbidden, the Governor of Vohimare has continued to persecute the Church of England converts. The Rev. T. Campbell, writing under date of June 2nd, expresses, as follows, his satisfaction at the removal of this persecuting Governor.

"I have much pleasure in informing you of the removal of Rainikotomaro, the persecuting Governor of Vohimare, together with one or two others, who aided him in his opposition to the progress of truth in this part of Madagascar. He left on Sunday last, May 29th, in charge of four Queen's messengers, who will, no doubt, see him safely delivered to his royal mistress at Antananarivo. The charges which have been brought against him are many and serious, including peculation of over 3,000

dollars of the Queen's customs, as well as violation of the British treaty, and persecution of Church of England converts. He is gone, however, and I desire to thank the Lord for this further token of His loving kindness and tender mercies towards this poor persecuted people. I hope from henceforth there will be an end of persecution, and that the little Churches here may have 'rest,' and that 'walking in the fear of the Lord and in the comfort of the HOLY GHOST' may be multiplied."

INDIA.

THE ATTITUDE OF THE HINDOO THEISTS.—A Missionary in India, of the Society for the Propagation of the Gospel, writes: "The members of the Brahmo Theistic Church feel a sense of sin, and have an appetite for devotion. There is much in them which at first excites hope and interest, but I confess that the more I see of them the less hopeful I become. Bishop Milman, whose devotion to the Missionary cause is most thorough and self-denying—he spends hours daily in the acquisition of native languages—organized last year a series of meetings for discussion, at which he presided, and to which the English speaking Hindoos—Theists and Brahmos—were invited. The result was profoundly disappointing. These men are not inquirers. They exhibit a superciliousness and vanity more worthy of a juvenile debating club than of the great subjects which were proposed for discussion at these meetings. Let not the people at home be deluded by the Christian phraseology of the orator into supposing that Keshub (their leader) is almost a Christian. He is not an inquirer. He knows his ground and maintains it with as much confidence as his master, Theodore Parker, would have done. The attitude of the Brahmo is that of one who has attained a higher truth than the Christian—a distinct step onwards in the education of the world.

SUCCESS AMONG THE HILL TRIBES.—The Santhals, or Hill Tribes, which inhabit the western frontier of Bengal, number about two hundred thousand persons, and they belong to that section of the aborigines of India which physically resemble the Chinese or the Malay. The Church Missionary Society commenced a Mission among them in 1855, and there are now in connection with this Mission eight hundred native Christians. There are two European Missionaries in charge—the Rev. W. T. Storrs and the Rev. H. W. Shachell. The former writing concerning the native Christians, says: "When these people do receive the truth, how simply they believe—how common-sense their ideas of what befits their calling and position as members of CHRIST and children of God! How childlike the steady faith of these Santhals, how much Christianity has done for them socially; how the clean house becomes cleaner still, and even ornamented; how the semi-nudity of the heathen is exchanged for decent though simple clothing; how their self-respect and their self-restraint increase; how they cease to be the slaves of the Mahajans, and how the

chronic malady of debt, which depressed their vitality and made them such mere drudges, so down hearted, ceases, and they can assume such a thoroughly independent bearing !”

MISCELLANY.

EXECUTION GROUND IN CANTON.—The elegant and instructive letters of your associate, describing the city of Canton and the strange sights he saw, remind me of a scene I witnessed in the same city soon after its capture by the French and English, who had taken it by scaling its walls, and then planted a strong force in the heart of it, both to preserve peace and order and secure the great commercial metropolis in the hands which held it.

Besides the bloodshed and the desolation following in the train of the *Tai-ping* rebels, the whole country around Canton was overrun by bandits, robbers and assassins—the suppression of whose disorders and crimes required the most vigorous action on the part of the Government. A bold and heartless individual was, therefore, appointed governor of the city and province of Canton, by the name of Yeh, who, in two or three years, earned a reputation equalled only by that of Nero. Clothed with practically absolute power, he at once proceeded to fulfill his commission, seizing and executing not only the guilty, but the starving poor, who were obliged to wander about in search of the means of subsistence—the monster justifying his conduct by the pretence that the more heads he caused to fall, the greater would be the terror inspired and the sooner the return of the brigands and rebels to peace and order.

Having heard much of “the execution ground,” I resolved to see it, though somewhat perilous the adventure. Under the conduct and protection of an English soldier, the place was at length reached. It was a street in the suburbs, about one hundred rods long by fifty feet wide, with a few houses on each side, and all of the meanest order, while the grass grew thick on each side and even in the centre. The corner at the entrance was most startling. How few have ever seen a *cross*—a *real cross*—of the ancient proportions, and to which living human beings have been nailed or otherwise fastened, and with whose blood it was dripping? Here a number burst suddenly and unexpectedly upon my eyes, on which untold multitudes had been crucified, though they had never heard the name of Him whose blood had made it sacred in the eyes of the Christian world. Besides these crosses, large bamboo posts were also planted near, to which the most notorious criminals and rebel chiefs were bound, and then executed by tortures the most cruel and enduring—such as literal skinning alive, and cutting out pieces of quivering flesh, and hacking and mutilating the still living body. Others were executed by strangulation, being placed erect against a post, with a rope passing around it and the

neck of the victim, who was soon dispatched by the turning of a wheel on the other side of the post to which the rope was attached.

The greater part, however, were put to death by beheading. They were marched to the execution ground in columns—sometimes as it was said, 400 or 500 making the dismal procession; and there kneeling in confronting lines, with their hands bound behind their backs, while they bent their necks forward, and an assistant of the executioner, standing before the victim, grasped his *queue* in his hands and pulled his head into the right position. The executioners began their work at each end of the lines at the same time, and with the long and heavy sword or rather cleaver, which they wielded, seldom, if, ever, failed to make one blow effectual. These ignorant and degraded creatures rarely manifested any fear, even when they knelt in the fatal lines and saw the instrument of death drawn and glittering over their necks. Some had been imprisoned for a long time and were almost reduced to starvation. A missionary said that he once saw an individual kneeling in the lines, and, seeing a man near him with some articles of food, he evidently calculated how long it would take the executioner to reach him, and finding he had in his pocket a few cash, or coppers, he expended them in a few mouthful of food, which his teeth had hardly masticated when down dropped his head!

Turning in disgust and horror from these still standing crosses, even when Christians possessed the city, and other instruments of torture and death, I proceeded in my walk through the street, over which the grass was growing thick and high, nurtured by what I had never dreamed of, but which was soon revealed. Raising my feet, my shoes were seen to be covered with clotted gore! It was the blood of human beings! And all the street was covered with a thick coat of the same gore. A short time before, piles of human heads yet bloody, and piles of human skulls blanched in the sun, were to be seen along at the foot of the walls, while some of the people were employed in removing the bodies of the executed, in thick and heavy coffins out of the city. It was a great slaughter-house—a real Golgotha; and nothing was needed but a glance at my feet to enforce a sudden retreat from this butcher-yard of human beings. It was generally estimated at the time, that at least *one hundred thousand* Chinamen were executed by Yeh, in Canton, in about two years; while an intelligent American, who had resided in Canton and Macao for thirty years, and had witnessed these scenes of blood, assured me he did not doubt the victims were *twice* that number! Your associate visited the “Temple of Horrors,” as I also did at the time. But it did not startle me as “the execution ground” did: one was imagination, but the other realities moving before the eyes.

Nor did the monster Yeh escape some measure of retribution. Concealing himself in his *yamun*, or palace, he was at length discovered and

dragged out of his hiding-place; and being put immediately on board a British man-of-war, he was carried to Calcutta, where he died in less than a year, of grief and disappointment, his feet not being allowed to touch the land. Sinking into the deepest melancholy, he refused all medical aid, as well as sympathy and conversation. Awaking one morning, and going on deck in the port of Hong-Kong, our party, which had seen the crosses he erected and stepped unconsciously into the blood he had shed in torrents, saw the British man-of-war lying beside their own, having on board the body of the execrated Yeh, on its way to interment in Canton, where a grave was reluctantly granted him after a week's delay and more.

REV. HENRY WOOD.

BIBLE CIRCULATION IN RUSSIA.—The Rev. Charles Kirtland, contributes to the *London Freeman*, "Notes of a trip to St. Petersburg and Moscow." The following is an extract:

"We did not visit every object of public interest in St. Petersburg, but we saw all that our time allowed us to see. About a day was given to the Great Exhibition. This magnificent collection is strictly national, being confined to Russian products, inventions, manufactures, and works of art.

"In this Exhibition, the four Gospels, in Russ, bound together, are constantly on sale at an almost nominal price, no one forbidding it. And immense numbers are sold daily. During the last eight or ten years the work of Bible circulation has been progressing quietly and extensively. Some years since a zealous German Baptist, named Forchhammer, came to St. Petersburg, where he obtained copies of the New Testament, which he sold on commission. About that time Forchhammer received a large supply of tracts, through the liberality of a lady in England, and he went to the great fair at Nijni Novogorod, where he distributed them without any opposition. After a time, sympathising friends—English and Russian—interested themselves in the work; and in 1863 a meeting of eight persons was held to consider how it could be advanced. It was a pleasing feature in that little gathering that Russia, Prussia, Poland, Germany, Denmark, and England had each a representative. According to the Russian laws, no society could be formed, but a solemn covenant was entered into, to stand by the German colporteur. During three years the work went on quietly and successfully; but in consequence of the Polish rebellion, the Government found it necessary to impose additional restrictions on the liberties of the people at home, and an order appeared in the papers prohibiting any meetings, except such as were recognised by the authorities. But the Bible movement had begun to excite interest and sympathy in high quarters. A petition was presented to the Synod for liberty to hold a meeting; and although permission was not formally given, it was understood that no interference would be offered. Persons in exalted stations were asked to attend the meeting, and the Governor-

General of the city took the chair. Two years afterwards, in 1868, official permission was granted to circulate the New Testament in the Russian language, and all classes exhibited the greatest readiness to accept it. A gentleman, whose business often leads him into some of the remote provinces of the empire, told me that the people were most anxious to receive both religious tracts and copies of the Word of God. Not long ago, some one presented a copy of the New Testament—quarto size, and handsomely bound—to one of the Emperor's children as a birthday present. When the Empress saw it she complained of its large size; —‘Why is not a smaller edition printed?’ The reply was, ‘If it is your imperial majesty's pleasure it can soon be done.’ It was her imperial pleasure. Orders were given for fifteen thousand copies, and these were speedily increased to *fifty thousand*. From 1863 to 1870 *eighty-five thousand copies of the New Testament have been circulated in the Russian language*, and the friends who are interested in the movement have been allowed to print and circulate their Report.”

THE BRAHMOS.—The Brahmos are a body of Hindus, who have given up idolatry, but have not become Christians. They do not receive the Holy Scriptures as written by inspiration of God, and as intended to teach man what he is to believe. Wise in their own conceits, they reject all those great truths which are distinctive of the Gospel. They do not believe in the Trinity, nor in the Godhead of the LORD JESUS CHRIST nor in His atonement. What they do not believe amounts to a great deal more than what they do believe.

Such men assume to be reformers and teachers of their countrymen in religious matters, yet if they lead them no farther than they have got themselves, they will not do them much good. The half-way house where they have got themselves is a cold, bleak place, perched upon the crest of a mountain, where there is scarcely room to stand. They occupy the narrow pass, and rather than let inquirers go on to Christianity would drive them back to idolatry.

BOOK NOTICES.

The English Governess at the Siamese Court; Being Recollections of Six Years in the Royal Palace at Bangkok. By ANNA HARRIETTE LEONOWENS. With Illustrations, from Photographs, presented to the Author by the King of Siam. Boston: Fields, Osgood, & Co., 1870.

Whatever Mrs. Leonowens may be as a teacher, she is certainly a lively and skillful writer, and her book is one of rare, though often painful, interest. She gives us vivid pictures of the degradation of woman; the semi-barbarous splendor and tyranny of the governing class in Siam; the great influence of the Buddhist faith and Priesthood; &c. She shows,

Commission

OF

Home Missions to Colored People.

JANUARY, 1871.

FIFTH ANNUAL REPORT OF THE COMMISSION OF HOME MISSIONS TO COLORED PEOPLE.

EXTRACTS.

IN their last Annual Report to the Board of Missions, made amid many perplexities and discouragements, the Commission of Home Missions to Colored People, expressed their readiness to carry forward the work assigned to it, to the best of their ability, and to the extent of the means placed in their Treasury.

RESULTS.

The action of the Board upon their Report; the sympathy expressed; the confidence manifested; the assurance given of co-operation and support, was very gratifying and encouraging to your Commission, and we entered upon the work of the year strengthened and hopeful; and we have not been altogether disappointed in the results of that work. It is true that we have not been able to make any substantial addition to the number of our Missions and Schools; but we have been able to sustain efficiently those already in existence; and have had the satisfaction of knowing that never before have those Missions and Schools been so thoroughly and heartily worked, nor results so satisfactory been witnessed.

And while we have not paid off *entirely* the debt, with which we had for so long a period been burthened, we have, we are most happy to say, discharged more than four-fifths of it.

But this has not been accomplished without a large amount of anxious toil on the part of the Officers of the Commission. Our only paid Officer is the Office Secretary, who has given his time and most valuable services for the compensation of a mere clerk, wholly inadequate for the time spent and the work performed. We gave up our office on the first of May, and went into an adjoining room, as a joint tenant with another party, thereby reducing our rent more than one-half.

NO AGENTS.

The Commission have not had any agents—general or special—laboring in behalf of their Missions during the year. They felt obliged to forego

the advantages which might result from such instrumentality, on account of the scantiness of their resources. Their reliance for funds has been solely on the good will of the Parochial Clergy and their voluntary efforts to instruct their people, and to solicit and receive their offerings. Our intercourse with them has been mainly by correspondence, and through our brief monthly papers in *THE SPIRIT OF MISSIONS*; necessarily brief, because of the not small cost of the same. *THE SPIRIT OF MISSIONS*, and like publications, are read and pondered upon, we fear, by a portion only of those who receive them, being by the residue looked over and laid aside. It is hardly conceivable that if they were really read and digested by the Clergy, and the substance of facts, and arguments, and appeals contained in them, used in their parochial instructions, that so large a proportion of our congregations, as four-fifths, should never pay one cent into the Treasury of this Board, or that their contributions for *all departments* should reach no greater sum than an average of one dollar annually for each Communicant, *i. e.*, less than Two Cents weekly.

CHARACTER OF THE SCHOOLS.

It will not be forgotten that all our Schools are Christian Schools, in which the pupils are educated morally as well as intellectually, and taught the principles of the Gospel of *CHRIST* as set forth in the Holy Scripture, and as this Church has received the same. In every case they are under the supervision of the Bishop and Parochial Clergy within whose Jurisdiction they have been planted. More than this, in several cases already, and this is the anticipated result generally, the School has become the nucleus of a Congregation, with its own Pastor of African descent, and with all the varied blessings which grow from such a relation.

OUR MISSIONARIES AND TEACHERS.

AND here it may be well to put on record the high estimate in which this Commission holds the Missionaries and Teachers in their employ, for ability, fidelity, perseverance and Christian character. A number of these have now served the Church in this department of her work for several years, amid trials, discouragements, and difficulties not a few; and with singular zeal and steadfastness. They deserve the thanks of the Board of Missions,—and especially those Christian ladies who, leaving home and kindred, have sojourned among the objects of the Church's care, solely to do them good: as undoubtedly they have received the benediction of Him Whose example they follow, and Whose Cross they bear.

THE FINANCES.

THE receipts into the Treasury, from all sources, during the financial year ending October 1, including the balance in the Treasury, October 1, 1869, have been \$17,581.38. Of this \$14,219.36 have been paid to our Missionaries and teachers—and \$3,656.70 in part liquidation of the

indebtedness existing at that date, and general expenses; leaving (including the balance of the old debt still unpaid, and outstanding drafts) a deficit on the first instant of \$991.80. The deficit last year was \$5,509.47. The receipts of the Pennsylvania Branch were \$1,215.18, which makes the whole amount received for this department of the Missionary work of the Church, \$18,797.23. Of this sum \$2,040.00 were contributed by the Freedman's Bureau, to the officers of which, and especially to Generals Howard and Alvord, our thanks are due for their kind services. This makes the amount contributed by the Parishes of the Church \$15,832.40. The number of parishes, excluding those in the Southern and South-western dioceses is 1,154. Deduct one-third for feeble parishes, Missionary stations, &c., and there are nearly 800 Churches from whom an offering might be expected. Instead of this, however, we find that only 269 have contributed—about one-third of the whole!

WORK FOR THE PRESENT YEAR.

While the Commission has not reduced the work of the last year, it has not been able to make any increase of it for the present, though the calls upon them, and the opportunities presented, are many and pressing. As many pupils are rejected from our schools as are received, owing entirely to the want of means to pay the stipends of the teachers.

To meet our engagements already made, and to pay our necessary expenses, and to liquidate the balance of our debt, will require the sum of about \$14,000. No further aid will be given by the Freedmen's Bureau, so that the whole amount needed by the Commission must come from the members of the Church.

CONCLUSION.

In bringing their Report to a close, the Commission would state, for the satisfaction of the Board, that while the work which they have been permitted to do during the past five years has been very limited, and by no means commensurate with the resources of this Church, or at all answerable to its privileges and its claims, the results of that work in the elevation and Christianization of the objects of our care have been satisfactory and encouraging. And it is a matter of rejoicing and of devout thanksgiving to ALMIGHTY GOD, that, looking at the whole work done among the Freedmen of the South since the close of the war, by Christians and philanthropists of every name, the results should be so remarkable and gratifying.

One million of the Freedmen have been, to a greater or less degree, receiving elementary education. One thousand and ninety-four *night-schools* have been sustained by the Freedmen themselves. They now *own* five hundred and eighty-four school-houses. The average attendance of pupils has been seventy-eight per cent. of the number enrolled. They have paid tuition fees to the amount of *sixty-one thousand do*

lars. They have deposited in their Savings' Bank nearly THIRTEEN MILLIONS of dollars; the number of depositors being forty-five thousand. They have drawn from their Savings' Bank, to be used for their education, *seventy thousand* dollars. And there are now among them eleven Colleges, forty-eight High Schools, and three thousand eight hundred and twenty-three ordinary Schools.

Of course much of this education is secular. Much, if religious, is in our view imperfect, to say the least. The gift is not unaccompanied with perils to the minds and souls of the recipients. Still it is a gift, a great gift, and if this Church of ours—North and South—would but add to this gift, the higher gift and blessing wherewith they have been entrusted by the Great Head of the Church, not for ourselves only, but for the world, what joy there would be not only among men regenerated and saved, but among the angels in Heaven, and in the breast of Him who poured out for them as for us His most precious blood.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from November 1st, 1870, to December 1st, 1870:

VERMONT.			<i>Skaneateles</i> —St. James' Church..		
<i>Brandon</i> —St. Thomas' Church....	10 00	10 00	<i>Miscellaneous</i> —C. E. B.....	3 00	178 51
NEW HAMPSHIRE.			LONG ISLAND.		
<i>Concord</i> —St. Paul's Church.....	20 00	20 00	<i>Newtown</i> —St. James' Church....	42 63	42 63
MASSACHUSETTS.			NEW JERSEY.		
<i>Salem</i> —St. Peter's Church.....	17 25		<i>Mount Holly</i> —St. Andrew's Ch....	30 00	
<i>Boston</i> —Church of the Advent....	84 69		<i>Elizabeth</i> —St. John's Church....	48 39	78 39
" Emmanuel Church.....	81 95	183 89	PENNSYLVANIA.		
RHODE ISLAND.			<i>Philadelphia</i> —Church of the As-	10 00	
<i>Bristol</i> —St. Michael's Church.....	1 00		cension.....	23 00	33 00
<i>Providence</i> —St. Andrew's Church.	39 52	40 52	<i>Williamsport</i> —Trinity Church....		
CONNECTICUT.			PITTSBURGH.		
<i>Hamden</i> —Grace Church.....	15 00		<i>Warren</i> —Trinity Church.....	8 30	
<i>New Haven</i> —F. H. B. Canfield, Or-			<i>Pittsburgh</i> —St. Andrew's Church..	122 34	
phan Asylum.....	10 00		Calvary Church.....	12 20	
<i>New London</i> —St. James' Church..	85 19		<i>Titusville</i> —St. James' Memorial		
<i>Gulfport</i> —Christ Church.....	6 74	116 93	Church.....	22 50	
NEW YORK.			<i>Meadville</i> —Christ Church.....	5 00	
<i>New York</i> —Two members of St.			<i>Oil City</i> —Christ Church.....	4 50	174 84
Anne's Church.....	13 00		DELAWARE.		
" For support of a			<i>Wilmington</i> —Trinity Chapel.....	16 48	
Teacher, third in-			Old Swedes' Church	1 68	18 16
stalment.....	25 60		MARYLAND.		
" Church of the Holy			<i>Frederick Co.</i> —All Saints' Parish.	26 32	26 32
Saviour, Board of			OHIO.		
Missions, $\frac{1}{2}$ of Com-	32 51		<i>Wellesville</i> —Church of the Ascen-	2 00	2 00
munion Alms.....			sion.....		
<i>Rye</i> —James Lyon, Esq., for C. Or-	10 00	80 51	WISCONSIN.		
phan Asylum.....			<i>Milwaukee</i> —St. James' Church....	5 16	5 16
CENTRAL NEW YORK.					
<i>New Berlin</i> —St. Andrew's Church.	24 00				\$1,010 86
<i>Watertown</i> —Grace Church.....	14 90		Amount previously acknowledged..	787 66	
" Trinity Church.....	15 46				
<i>Syracuse</i> —St. Paul's Church.....	37 11				
" St. James' Church, L.					
W. Hall.....	5 00				
<i>Anbourn</i> —St. Peter's Church.....	34 81				
<i>Waterloo</i> —St. Paul's Church.....	33 69				
			Total.....		\$1,798 52